

IGNIS FATUUS.
OR,
THE ELF-FIRE
OF
PURGATORIE.

Wherein *Bellarmino* is confuted
by Arguments both out of the Old
and *New Testament*, and by his
owne Prooves out of Scriptures
and Fathers.

Also an Annex to this Treatise
of Purgatorie, concerning the di-
stinction of Sinne in Mortall
and Veniall.

By M. WILLIAM GUILD, Minister
at KING-EDVVARD.

LONDON,
Printed by AVGVSTINE MATHEVVES,
and are to bee sold at *Britains*
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1625 MAY 20.
OR,
THE ELFFIRE
OF
PARGATORIE.

Wherin Belsham is comforted
by Arguments both out of the Old
and New Testament, and by his
owne lookes out of Scriptures

Also an Answer to the
of Purgatorie concerning the di-
stinction of Sinne in Mortall
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TO THE TRVELY
Noble, Right Honourable, and

Religious, I o h n, Earle of Laderdall,

Lord Thirlestane, &c. one of his

Majesties most Honorable Pri-

ue Counsell, &c. and to his

most Religious Counsell

and Lads

RIGHT HONORABLE,

Has inderetate on the
of Gods glory & mans
good, hath never ceased
from the beginning to
intermeddle in the Lords
field, his pestilent pop-
ple amongst the good
seed, setting a worke the
Mysterie of iniquitie, even then, when the
Mysterie of mans redemption was begun to
be published, and by force or fraud, either as
a redde Dragon, or as a counterfeite of the
Lambe, with implacable malice (but limited
power) hee hath ever assailed the Church
both in head and members.

THE EPISTLE

Sometimes prouoking to sinne (as Balak did by the counsell of Balaam) in morall things, as in sinnes of action, *contra bonum*. Sometimes also in things intellectuall (as Balaams Priests did the people in Ahabbs time, as in sinnes of opinion, *contra verum*.

This later is of two sorts, either hereticall against the Head, or schismaticall against the Body. The heresies against the head are either against his person, or nature, or offices. The two preceding were old heresies, who long ago hath receiued their iust condemnation: the later carry the stamp likewise of their grosse guiltinesse, and cleare conuiction, specially such as are against the Priesthood of Christ, consisting in full satisfaction, and sole intercession. The first whereof, the adversaries of Gods truth, and mans comfort, haue not a little wofully violated by that Pyrotechnie, or fiery frame of *Purgatorie*, (borrowed from the heathen,) and by mans satisfaction therein. Wherby, as Pilate mixed the blood of beasts with the blood of the Galileans: So they mixe mans satisfactorie sufferings with Christs all-sufficient oblation: making that glorious worke to bee as a Linsey-wolsey garment, and man to share in the glory of that, in the grace whereof he hath onely portion.

By which impious assertion, and illicit coniunction, Christ is degraded, his blood vilified

DEDICATORIE.

viliſied, his merit maimed, his crosse curtailed, his death debaſed, and his ſufferings ſtained, by thoſe who of godlineſſe haue made gaine, but not made their gaine to bee godlineſſe: turning Gods Temple againe into a denne of theeues, and therein making Merchandiſe, not of Dones, but of Soules (as is fore-propheſied of them,) and haue raiſed a-gaine the tables of Money-changers, which Chriſt once ouerthrew. As no more plainly their owne *Manuſan* affirμες, ſaying, *Omnia venalia Roma*: then their owne Pope *Pius* confirms, ſaying, *Nil abſque argento Romana curia donat. Nam peccatorum venia & Spiritus dona venduntur.*

And indeed though theſe *Subterranean Pul-tans*, and fire-work men build vpon ſtraw, ſtubble, and hay, their light aſſertion, without any more ſolid foundation, then the groundleſſe conceit of a braiueſicke head, and conceitous heart can afford: yet they draw in from the ſeduced ſimple, moſt ſolid ſubſtance of gold, ſiluer, and large reuenues by a ſtrange ſort of Alchymie, *Manus porrigentes indulgentes, ſolam manus porrigentibus adiutrices*, but *No pennie, no Pater noſter*, being better ſcene (as is truly ſaid) in the Golden number of actuall reſer, nor in the Dominicall letter of ſacred and holy Writ.

Neither without cauſe does theſe Locuſts that came from the bottomleſſe pit ſmell of

Reuel. 18. 19.

Man. de co-lam temp.

Aeneas Sylui-us ad 1. peregr. Ep. 66.

2 Cor. 3.

THE EPISTLE

fire; or is it a wonder, that these that came out of the smoke of a great furnace, doe yet speak to poore soules of a fiery furnace; neither can any iustly admire, that they torment the conscience, whose power given them, is as the power of Scorpions, not to kill outright, by simply damning soules, (for so they should get no profit nor prey) but to torment them with the sure expecting of a Purgatory fire, out of which there is no release, but by the Suffrages, and Soule-masses, and so like *Beniamin*, they rauen as a Wolfe; and as the name of the Prophets sonne was, they become speedie robbers, and swift to the prey, neuer resting cruelly to sting, and like *Iobs* miserable comforters, to propine to the dying soule in the greatest agony, and thirst for cooling comfort, such a bitter potion as Christ got on the Crosse, while the Lions teeth by some bootie be baird.

The zeale then which we all owe to Gods glorie, and loue which we owe to our fellow members, (as yet perhaps vncome out of *Babel*) hath moued me at this time to take some paines in this argument to partie the seducers, and pitie the seduced, and by the sword of the Spirit, and Lampe of the Word to conuince the one, and conduct the other into the path of truth, if they may be cured.

Which paines, Right Honourable, with no lesse affectionate heart, then an officious hand,

DEDICATORIE.

hand, I offer to your view, and dedicate to your Name, beseeching God that in all honour it may flourish, your soule by grace, and your estate with prosperitie; and that those singular gifts wherewith your God hath indued you, may still receiue a happy growth, for your better acquitall in that eminent station, wherein his wise dispensation hath set you, that his Name may bee glorified, his Church comforted, your Countrey benefited, your posteritie blessed, and your owne selfe eternally may bee saued in that great day.

Your Honours in all humble

and heartie duetie,

W. GVILD.

DEDICATORIE.

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Your Honour in all humble

and dutie

W. GUILD.



To the READER,

COURTEOUS READER,



Onsidering the grossenesse of this vnwarrantable, cruell, and couetous conceit of Purgatorie: so that many who in other poynts rests yet in *Babell*, yet in this confesses the vanitie of this prop of *Bethauen*. And perceiuing notwithstanding, how peremptorie the Aduersary is, not onely against all opposers to this their fatning Kitchen, by their thundring Sentence; but also against all those who giues not full assent vnto it, by their condemnatory Decree, adiudging all such to Hells fire for euer. So that *Bellarmino* spares not (as vsurping Gods chaire) determinatly to affirme, that it is such an article of faith, *adeo ut qui non credit Purgatorium esse, ad illud nunquam sit peruenturus, sed in Gehenna sempiterno incendio sit cruciandus.*

I thought my paines should not bee bestowed, nor my Penne imployed amisse, if according to my penury, I should contribute somewhat heerein to the Lords Treasurie, that they who stand in the olde way of trueth, may bee strengthened,
B and

*Bell. l. 1. de
Purg. c. 15.*

To the Reader.

*Aug. li. de trin.
c. 3. 6th cont.
Mend. c. 6.*

and these who are any one footstep come out of *Babell*, may be helped forward; and if it were no more but as *Augustine* sayes, that heretikes may vnderstand, that there are not onely one or two, but many in the camps of orthodox Catholikes, who dare with open face meet them.

*Math. 4. 9.

As they then who coupled an Oxe and an Asse together, against that command of God to the Iewes, and sowe their field with diuers seeds: or as the children of those of the Captiuitie, spake partly in the Iewish Language, and partly in the Language of *Ammon* and *Ashdod*: Euen so, how that false Prophet, who hath borrowed likewise the semblance of the Lambs hornes, calling him his Vicar (that vnder that he might the more craftily vent the speech of the Dragons tongue, whose mouth hee is, and whose priuiledge he claimes *.) Hew he (I say) hath vnequally yoked, monstrously mixed, vniustly coupled, and impiously marched, that matchlesse, free, full, and perfect satisfaction of Christs, with humane satisfactions in an imaginary fire, which Auarice hath hatched, Ignorance fosters, and Crueltie with fire and faggot main- taines: Loe here, Courteous and charitable Reader, presented to thy view.

Ephes. 6.

As *Dauid* then came against *Goliath*, armed with the Name of the Lord, when that Gyant stood betweene the two Hostes, and was a terrour to the Army of Israel: So for consternation likewise of this Monster, which they situate likewise betweene the place of the damned and glorified, to the terrour of simple soules, armed with that Armour, which experimentally hath euer giuen victory both in the head and members, (and where- with therefore we are bidden be girt continually)

euen

To the Reader.

euē with that Sling and Sword of the Spirit, doe we chiefly meane to come against this grand Errour of Poperie, the very *Diana* of *Rome*, that by the very presence of the Arke of God set vp, that Idoll *Dagon* may fall to the ground.

Next, that *Goliaths* head after his ouerthrow, may bee cut off with his owne Sword: Arguments God willing of their owne great Warriour *Bellarmines*, (though adduced by him for another purpose, whether taken from Fathers or Reason) shall bee clearely drawne forth, as *Sauls* Sword, or *Hamans* Halter, to kill and strangle themselves.

And last, their proofes for Purgatorie, especially such as they vpbraide vs with, out of wrested and wronged Scripture, wee shall faithfully, God willing, relate, as they are set downe in their foresaid Champion, (whom cheefely I oppugne) and punctually shall answer: so that they shall bee seene to bee like short stubble, that was gathered vpon necessitie by those vnder *Pharaohs* bondage, who otherwise could not get long straw to themselves.

And to instance the same here in one particular: what will they not bring to prooue Purgatorie? when *Bellarmino* brings for it, *Hebr. 10. 27.* and sayes, that that place is a notable proofe of Purgatory; which speakes of a fearefull looking for of iudgement, and fiery indignation, which shall deuoure the aduersaries; and wherein the cleare words, and consent of all antiquitie doth shew, that Gods aduersaries are spoken of, and not his friends, who shall bee deuoured, and not purged, and whom fearefull damnation, and consuming wrath abides; which is not the lot nor expecta-

*Bell. l. 1. de
Purg. c. 14.*

To the Reader.

tion of the godly, neither heere nor hence : but theirs of whom the Apostle speakes clearly of; to wit, who treads the Sonne of God vnder foot, and hath counted the blood of the Couenant an vnholly thing, and done despite to the Spirit of Grace. So that such cleare places speaking of the wicked, and of hell, he will impudently bring to speake of the godly, and of Purgatory.

Accept then (courteous Reader) with a charitable hand, what with a humble one I present, and proue not a censorious Waspe, but a hony-gathering Bee; and that God and common Sauour of ours, who gaue approbation to the widowes mite, and will not suffer vnrequited a cup of cold water giuen in his Name, giue thee a like minde, and blesse the perusall of this, and of all other helps to thy edification.

Thine in the Lord,

W. GUILD.



OF PURGATORY.

The Romish Assertion.

THe Papistes describe
their Purgatorie to bee
a prison next to hell,
where the soules of the
faithfull that are defiled
with veniall sinnes,
and haue not satisfied beere the diuine Iu-
stice fully for mortall sinnes, are purged by
a temporarie fire, as beere as that in hell, and
very long. Witness Bellarmine's expresse
words, saying: *Constat plurimas animas
in Purgatorio, usque ad diem iudicii,
id est, per multas sanctorum centurias
esse cruciandas. Res, Non videtur ne-
gandum (scilicet hec) posse aliquos eos*
B. 3 fidei

*Bell. lib. 1. de
Purg. c. 1.
Et lib. 2. c. 6.
9. & 10.*

*Bell. lib. 1. de
Indul. c. 9.*

Ibidem.

fidei penitentiaꝝ agendaꝝ per spatium aliquot millium annorum.

Our Assertion.



Ec denie any such Purgatorie, affirming that Christ is our onely and perfect purger by his Blood. And that the word (*Purging*) is metaphorically taken from the washing of corporall vncleannesse, to signifie the cleansing of the Soule from sinne, which is called the vncleannesse thereof. *Zeck. 13. 1.* So that, as an vncleane spot is said to bee purged when it is taken away; euen so are sinnes when they are remitted. *Iohn 1. 29. 1 Iohn 1. 7. 9.*

Also, because Christ calleth our sinnes Metaphorically (*Debts*;) therefore such also is the word (*Satisfaction*;) God the Father being the Creditor, wee the Debtors, and Christ the Cautioner.

tioner; who hauing fully satisfied our debt for vs, hath thereby freely freed vs at his Fathers hands from it; and therefore is called our payment and ranfome. 1 Tim. 2. 6. Math. 20. 28.

In these foure poynts then consisteth all our difference.

1. Wee say, that Christ (by himselfe) hath fully satisfied for vs. Heb. 1. 3.

They ioine mans owne satisfaction for himselfe in Purgatorie also.

2. Wee say, that it is Christ (onely) that purgeth vs by his blood, 1 Ioh. 1. 9.

They ioine a fire that doth so also.

3. Wee say, that his blood purgeth vs from (all our finnes) 1 Ioh. 1. 7.

They say, from mortall onely.

4. Wee say, that hee perfectly purgeth vs (us to warlesse) Heb. 7. 25.

They say, That hee purgeth the guilt only, and taketh away the eternall punishment;

nishment; but as for the temporall, we must
satisfie for it our selues.

Arguments against Purgatorie, and to prooue our Assertion.

1. Out of the Old Testament.

Ezek. 18. 22. If the wicked returne, I will not remember all his iniquities: that is, I shall forget them all; as not to hold guiltlesse, is to hold guiltie. Hence we argue:

That which God forgets, as if it had neuer been; for that hee punisheth no wayes by any satisfactory punishment, which is cleare, *1 King. 17. 18.* where punishment is made onely the sequell of remembrance.

But hee forgets all the finnes of the conuerted sinner, *Ezek. 18. 22.*

Ergo, for them he punisheth him no wise by any satisfactory punishment.

And whereas *Bellarmino* by not (to remember) would meane, not to punish eternally onely: wee answere him with his owne rule; *non nostrum est restringere, quod Deus amplius esse voluit*: It is not lawfull to man to make a restriction of that by a circumstance of time, which is so comfortably promised, and freely by God.

2.

Isai. 57. 1. The righteous is taken away from the euill to come; hee shall enter into peace. Whence wee reason:

*Bell. lib. 1. de
Purg. c. 12.
Bell. lib. 4. de
Pau. c. 13.*

If

If the righteous be taken away from a lesse euill on earth in mercie, that they may neither see nor feele the common calamitie, then they are not particularly themselues put to suffer a greater in Purgatory; and there to enter, not into peace, but torment, to satisfie Iustice.

But they are taken away from a lesse euill, that they see it not, in mercy.

Ergo, much more from the feeling of a greater themselues, in Iustice.

Ecclesiastes 12. 7. Then shall dust returne to the earth, but the Spirit to God that gaue it. Hence wee argue:

3.

The soule that returnes or ascends to God that gaue it, after bodily departure, descends not to the fire of Purgatorie except they would make to goe to, and goe from God and Satan, (whom they say torments the Soule in Purgatorie) heauen and hell to be all one.

Bell. lib. 2. de Purg. c. 13.

But the soules of the godly returne to God that gaue them, and are receiued by him; as *Act. 7. 59.*

Ergo, they goe not to the fire of Purgatory.

Psal. 32. 1, 2. Blessed is the man whose transgression is forgiven, whose sinne is couered, and to whom the Lord imputeth not iniquitie. Hence we reason:

4.

He whose sinne is forgiven, the same is couered (saith *Dauid*;) and what is couered, is not seene; and what is not seene, is not imputed; and what is not imputed, cannot by any satisfactory punishment bee punished. Therefore saith *Lombard* (as *Bellarmino* grants) *Deum tunc tegere peccata, quando ad poenam non reseruat.* And to take away the euasion of meaning onely the eternall punishment,

Lomb. l. 4. Sent. dist. 18.

*Chryſ in 4. ad
Rom. Hom. 8.*

Therefore (saith *Chryſostome*) where there is grace, there is forgiveness; and where there is forgiveness, there is no punishment at all. And *Augustine* on this Psalme saith, *Si texit peccata, noluit aduertere; si noluit aduertere, noluit punire; noluit ne vel agnoscere, maluit ignoscere.*

Now to subsume. But so it is, that the finnes of the godly are forgiven, couered, vnscene, and not imputed, as saith the Psalmist.

Ergo, they are not by any satisfactorie worke or suffering punished. Punishment being euer the worke of Iustice, and making the partie punished, wretched; and pardon being euer the worke of mercy, and making the partie pardoned, blessed: and so being incompatible.

5. *Psal. 51. 7. Purge mee, and I shall be whiter then snow.* Whence we argue:

If to purge away sinne, and to remit, be all one, as is euident, *1 Iohn 1. 19.* and that none can remit sinne but God onely, *Mark, 2. 7.* therefore it followeth, that God onely purgeth sinne; and consequently no other thing can doe so.

And againe; If where God purgeth, there remaine not the least spot, but the party purged is perfectly made cleane, yea whiter then the snow: then veniall finnes, and temporall punishments remaine not to be purged by any other Purgatory.

But where God purgeth, there abides not the least spot, but the party purged is perfectly made cleane, as saith the Psalmist, as likewise *Isa. 1. 18.*

Ergo, veniall finnes, and temporall punishments remaine not to be purged by any other Purgatory. And for this cause saith *Tertullian*, *Exempto reatu, remittitur & poena.*

Iſa.

Of Purgatorie.

7

Isa. 53. 4. 5. He hath borne our griefes, the chastisement of our peace was upon him, and by his stripes we are healed. Hence we reason:

6.

If Christ bare our sinnes no otherwise then by bearing the punishment due for them, and bare the punishment to discharge vs of the same, (*nam si tulit, abstulit;*) then the same, nor no part thereof as satisfactory to Gods iustice, remaines to be borne by vs for our sinnes.

But Christ bare our sins, but by bearing the punishment due for them, and that to discharge vs of the same; and therefore saith *Augustine, Suscipiendo pœnam & non culpam, & culpam deleuit & pœnam.*

*Aug. Ser. 27.
de verbis Do-
mini.*

Ergo, the same, nor no part thereof remaines to be borne by vs, as a satisfactory punishment.

Leuit. 1. 3. 4. 5. 6. Chap. Expiations & sacrifices were ordained for all sorts of sinnes, trespasses, and vncleannes, euen to the touching of the dead.

7.

But neither was there any sacrifices or seruice appointed for any that were vncleane in Purgatory, (and such sacrifices also that were for sin, were for the guilt thereof.) Neither amongst all the points and priuiledges of the high Priests office, find we that hee had power by indulgence to deliuer any soule from Purgatory.

Ergo, it followes, that no such place nor punishment after this life was.

Ecclesiasticus 3. 6. Which our aduersaries hold as Canonically, and which we only vrge to shew, notwithstanding how clearly their Purgatory contradicts the same. The words are, *The soules of the righteous are in the hands of God, there shall no torment touch them*: and if no torment, therefore not that of Purgatorie.

8.

*Arguments against Purgatorie,
and to prooue our Assertion out
of the New Testament.*

1.

1 Iohn 1.7. The blood of Christ purges vs from all our finnes. Whence we argue:

If Christs blood purgeth vs from all our finnes, and that these only are the spots which make our Soules vncleane, as the Scripture shewes vs. It followes then, that if Christs blood purges vs from them all, that therefore no veniall finnes, nor vncleannesse whatsoever remaine to bee purged: so that there is no other Purgatory at all. *Nam Purgatorium est semper alicuius res purganda Purgatorium.*

To this same sense agreeth that of the Apostle, *Heb 9 14. That if the blood of beasts sanctified to the purifying of the flesh, much more shall the blood of Christ purge the conscience from dead workes.*

2.

Hebr. 1 3 When hee had by himselfe purged our finnes, hee sate downe. Whence we argue:

If this belongs to Christs office to purge our finnes by himselfe, and that this Priestly office of Christs is incommunicable, (as *Heb 7.24.* is euident) seeing as the Apostle saith elsewhere, *in himselfe all fulnesse dwels, and he hath trod the winepresse alone.*

Col. 1. 19.

*Bell. lib. 1. de
Indut. c. 4.*

Then it followes, That none other can by themselves expiate any sort of finnes, nor as *Bellarmine* blasphemously avowes, that any can be their own redeemer in part.

But the first is true, as is prov'd by the Apostle.

There-

Therefore the second is likewise infallible.

To the same purpose is that notable speech of the Apostle, saying, *He hath giuen himselfe to bee a ran- some for vs; and therefore, not that we should bee a ran- some for our selues in any degree.*

1 Tim. 2. 6.

Heb. 10. 14. By one offering he hath perfected for euer them that are sanctified: that is, as Heb. 7. 25 he hath perfectly sau'd them. Whence we reason:

3.

If Christ hath perfectly sau'd his Elc^t, then he hath sau'd them as well from the guilt of veniall, as mortall sinnes; and as well from the temporall, as the eternall punishment; and so left no supple- ment to be made to his satisfaction, by their suffer- ing in Purgatory.

But he hath perfectly sau'd them, as the Apostle prooues.

Ergo, he hath left no sinne, nor no punishment vntaken away; and so no supplement to be made to his satisfaction, by their owne sufferings in Purgatory.

To this same purpose is it that the Apostle saith, *That it pleased the Father, that in him all fulnesse should dwell, for reconciling all thing in heauen and earth vnto himselfe: And of his fulnesse doe we all re- ceive (saith Iohn.) And by him (and not by our selues) even by the blood of his Crosse (and not by our sufferings) are all things reconciled, saith the A- postle. Wherefore there is no other name whereby we may be sau'd, (saith S. Peter, but by the Name of Je- sus; whether in part or whole, from veniall or mortall sinnes, temporall or eternall punishment. For according to Bellarmines preceding rule, Non nostrum est restringere quod Deus amptum esse voluit.*

Col. 1. 19.

Iohn 1. 16.

Acts 4. 12.

Bell. lib. 4. de Panit. c. 13.

4.

Ephes. 2. 8.

Rom. 6. 23. Salvation is a free gift : therefore we pay not for it, neither by our selues, nor other creatures, in part nor whole, here nor hence : therefore notably saith the Apostle, By grace yee are saved, by faith, and not of your selues; it is the gift of God, then not by workes, least any man should boast : and so to conclude by the like reason, then neither also by sufferings (as Rom. 8. 18.) least any man should boast; and consequently, not by Purgatory.

5.

Rom. 8. 33. Who shall lay any thing to the charge of the godly, that are justified (saith the Apostle) or who shall condemne, seeing Christ hath dyed for them. Whence we argue :

If nothing can bee laid to the godlies charge, that are reconciled or iustified, and that there is no condemnation to them that are in Christ (as verse 1.) because Christs death hath taken away all, then thereremains not any guilt of whatsoever sinne, or condemnation to any temporall fire after this life, differing only from hells fire, not in acrimony of paine, but only in length of indurance.

But the Hypothesis is true, and proued by the Apostle.

Ergo, so is also the sequel that followeth thereon.

6.

To the same purpose is it said, Rom. 5. 1. Being iustified, we haue peace with God. Whence we infer:

If the godly who depart, being iustified, haue peace with God through Christ, then they are not by God adiudged to a fiery torment with the damned, differing onely in indurance : for these two are contraries to bee agreed and at peace, and yet be cast in such a painfull prison, as Math. 5. 25. is most eident.

But

But the godly who depart being iustified, haue peace with God through Christ, as is said.

Ergo, they are not cast in such a fiery prison, to satisfie for themselves.

Rencl. 14. 13. Blessed are they who dye in the Lord, for they rest from hence from their labours, and their workes follow them. Hence we reason :

7.

If all these who die not onely for the Lord, as well as in him (as Martyrs) but they also who onely die in the Lord, (as all the godly doe who liue in him) if they inioy present blessednesse after death, consisting of rest and remuneration, then presently after death they are not sent to restless torment, and a long time delayed of their happiness and reward, euen till the last day, (as *Bellar- mine* would haue the sense of the word *amodo*.)

Bell. l. 1. de Purg. c. 12.

But all those who die in the Lord, are pronounced presently blessed, and straightway they rest and are rewarded.

Ergo, they are not delaied of their blessed estate, nor sent to any restless torment in Purgatory.

To the same purpose is that which is said, *2 Timothie 4. 7.* I haue finished my course (saith Paul) and from hencefoorth is layde vp for mee a Crowne, which the Lord shall giue mee in that day, and not onely for mee, but to all that loue the coming of Christ.

2. Corinth. 5. 1. If our earthly habitation bee destroyed, wee haue an eternall in the Heauens. In which place wee must first consider the meaning of this eternall habitation in the Heauens, euen by our Aduersaries exposition, that our Argument may be the stronger.

8.

Bellarmino

Bell. lib. 1. de
Sanct. c. 3.

Bellarmino saith, That thereby the Fathers either meane the immortall body, which we shall haue at the last day; or else eternall life, and the present vision of God after death: and of these he saith, *Sine dubio verior est hac posterior expositio*; and he giues his reason, because the Apostle speaks in the present time after the bodies dissolution, saying, *Habemus*, Wee haue; which if he had spoken of the immortall body after the resurrection, and not of eternall life presently after death, hee could not haue said *habemus*, sed *habebimus*.

Therefore he saith, *Apostoli ergo argumentio est optima, nimirum ista. si vita hac mortalis perit habemus statim aliam longe meliorem in caelo: ergo bonum est cito mori in hoc mundo, ut cito viuamus in caelo.* Whence with *Bellarmino* we conclude, If after the dissolution of the body, they in the very present thereafter haue *statim*, or incontinently, and possesse eternall life in the heauens; then after their dissolution, they are not a long time delayed thereof, and sent to torment in Purgatory.

But by our aduersaries exposition and concession, after dissolution the body presently haue, and instantly possesse eternall life in the Heauens.

Ergo, they are not delayed thereof, nor sent to the torment of Purgatory.

To the same purpose is that speech of the Apostle, *I desire to bee dissolved, ioyning, and to bee with Christ.*

Philip. 1. 23.
2 Tim. 4. 7.

9.

Coloss. 1. 20. For it pleased the Father by him to reconcile all things to himselfe, whether they bee on earth, or in heauen. Whence we argue:

If the Apostle speaking of the Church, expressely comprehends the same in these two only, to wit, that

that part which is on earth, and that which is in heaven, or militant and triumphant, *in via, & in patria*: then he knew no third part, such as the Romanists put in their division, and make to bee in torment, and labouring in Purgatory.

But the Apostle comprehends the whole Church in these two parts onely; to wit, that which is on earth, and that which is in heaven.

Ergo, he knew no such tripartition, as the triple crowned Pope, and the Papists make; and consequently, that there is no such place, nor any part of the Church therein.

As also, to backe this Argument with our Adversaries testimony of the ancient Churches beleefe. *Bellarmine* relates, While it was vpbraided to the ancient Catholikes by the Donatists, that they made two Churches, one consisting of good and euill on earth, and another of good onely in the heavens. The Catholikes answered, That they made not two Churches, but distinguished the two times onely of the Church. Whence we inferre:

*Bell. lib. 3. de
Eccles. c. 9.*

If the ancient Catholikes had then beleueed Purgatory, and made any such tripartition, as the new Romane Catholikes doe, then the *Donatists* had vpbraided them not onely with making two Churches, but with making three: and the Orthodox Catholikes had answered them, that they made not three Churches, but distinguished the three times of the Church.

But this they did not. *Ergo*, the ancient Catholikes beleueed no such thing.

Galatians 6. 8. Hee that soweth to the Spirit, shall reape of the Spirit life eternall. So Iob 7. 2.

D

2 Tim.

10.

2 Tim. 4. 7. *Reuel.* 14. 13. Out of all which places thus we reason:

If in Scripture there bee a twofold time onely of sowing on earth, and reaping in heauen; of working in this life, and reward in the next; of fighting here, and triumph hereafter; of finishing our course at death, and thenceforth getting the Crowne of life; and of labouring now, and immediately resting after our departure: then surely there is no mid time nor place for the godly to feare or expect.

But there is a twofold time onely as is said, and as Scripture prones.

Ergo, there is no mid time of torment, nor mid place of Purgatory.

The truth of which Argument most clearely doth that Parable *Math.* 20. 1. illustrate; where straightway at the end of the day, the Labourers receiue their hyre. Now Purgatory can bee no part of the labour; for that is in the Vineyard: nor no part of the day; for in the last houre thereof some are called, and hyred, (such as none are in Purgatory) nor no part of the hyre, which is desired in the amplest measure, and giuen of bountie for well doing: and so Purgatory is not of all.

Iob 7. 2.

II.

Also *Iohn* 9. 4. *The night comes* (saith Christ) *when no man can worke*. Whence we argue:

If none can worke, or doe that after this life, which is required of them in it, for attaining to their saluation; then none can satisfie for their sins in Purgatory.

But the supposition is true.

Therefore the sequell.

2 Corinth. 4. 17, 18. For our light affliction for a moment, worketh for vs a farre more exceeding and eternall weight of glory, while wee looke not at things seene but vnseene: for the things seene are temporall, but the things that are not seene are eternall. Hence we reason:

12.

If temporall sufferings go not beyond the limits of this life to the godly, and that these things that are temporall and seene, are included within the bounds thereof; that which is thereafter and vnseene, being euer called eternall, whether the same be ioy or paine; then surely it will follow, that the godly after this life indure no temporall paines in Purgatory, the same being vnseene, and going beyond the limits of this life.

But the Hypothesis is true, and therefore the Sequell.

Now, because on the distinction of *Pœna & culpa*, (as the maine pillar whereon *Dagons* house stood) Purgatory relies; let vs pull this down, that all this fiery fabricke may fall into ashes.

Marke 11. 25. As wee are commanded to forgive others, so will God himselfe forgive vs in like manner.

13.

But we are commanded to forgive others from our heart fully, without retaining the least grudge, or meanest purpose of the smallest reuenge, as *Math. 18. 35.* is euident.

Ergo, according to Christs promise, so will God himselfe forgive vs in like manner, else it should follow, which is blasphemously absurd, that God would haue man more good and mercifull then himselfe, and by his example should teach men, (that are too prone to vice of them-

selues) hollow-hearted, and fraudulent reconciliations.

14.

Col. 2. 13. God hath freely forgiven all our trespasses. Whence we reason :

That which God hath freely pardoned, for that which he can no wise punish: seeing to pardon and to punish one and the same thing, are alwaies incōparable: neither is any man iustly punished, but for his fault; which by free pardon being taken away as the cause, any satisfactory punishment must cease as the effect; except they would make God double vniust, both in punishing wher no fault is, as also by taking twise payment for one debt; from Christ, and from vs.

But so it is, that God hath freely pardoned all our trespasses whatsoeuer, (whether they call them veniall or mortall,) and as he is soueraignly mercifull, so is he likewise iust. *Ergo*, for these hee can no wise satisfactorily punish.

15.

Math. 6. 12. Our finnes there are called Debts, which we desire to be remitted. Whence out of this and the former place we argue :

If our finnes be our debts, and that all our finnes are freely remitted; therefore all our debts are freely discharged, & consequently all their payment, or satisfaction of them; & it were altogether against very sense to affirme the contrary, that the whole debt should be discharged, but not the whole payment, and contrary to *Math. 18. 27.* where debt, payment, and punishment are all quit together.

But our finnes are our debts, and they are all freely remitted.

Ergo, all the payment of them, or satisfaction whatsoeuer.

As

As this error fights with that Petition of the Lords prayer, *Matth. 6.* as also with that Article of our faith, *Col. 2. 13.* whereby we beleue not our owne satisfaction for our sinnes, but Gods free remission of our sinnes: so is it against that part of the Decalogue, where God shewes, that he will shew mercy vpon the thousand generation of them that loue him: and therefore much more will he not scantle his mercy to themselues, in remitting the guilt of their sinnes, but retaining their temporall punishment.

16.

Exod. 20. 6.

John 10. 18. All satisfaction for sinne to the iustice of God, must be voluntary, if it be acceptable to him, as all other things whatsoever we doe to him in his seruice; which if it be otherwise, he accepts it not.

17.

Psal. 110. 4.

But the satisfaction that is in Purgatory to the Iustice of God, is not voluntary: (for none but would chuse rather to go straightway to heauen;) as also inenitably they going there, God satisfies rather himselfe by punishing them, then they satisfie God by suffering.

Therefore the paines of Purgatory are either no satisfaction at all to God of ours, or else no wayes acceptable to him.

Besides that, all satisfaction is meritorious (else the creditor were not bound to giue a discharge vpon satisfaction to the debtor.)

But the Soules merits not in Purgatory, as *Bel- larmine* proues, *Lib. 2. de Purgat. c. 2.*

Ergo, they satisfie not there.

Galat. 5. 22. and *Psal. 23. 4.* The fruites of the Spirit are ioy and peace, which specially kiths in the

18.

godlies death ; and their courage therein is , that although they walke thorow the valley of death, they feare no ill

That doctrine then that takes away these happy fruits, and that comfortable courage , and on the contrary fills the soule with such panicke terrours, and torments the conscience with the apprehension of so long lying , (euen hundreds of yeares) in so fell a fire ; where to auoyd a farre gentler fire here but one houres burning ; a man would giue all that hee had. That doctrine (I say) is to bee abhorred, and damnable : and not without cause these Locusts, that are the broachers thereof, are said to haue stings to torment, and Lyons teeth to deuoure their prey.

But so it is, that the doctrine of Purgatory doth all the former.

Ergo, the same is to be abhorred and damnable.

19.

In Scripture wee haue sundry Examples of soules after receiued into heauen ; but neuer one sent vnto Purgatory ; as *Lazarus* carried straightwayes by Angels into *Abrahams* bosome, where he was comforted ; and consequently *Abraham* also himselfe before Christs death behoooued to be in the same place of comfort. And this Example *Bellarmino* himselfe against the Greeke Church affirmes peremptorily to be no Parable, but a true Storie.

*Bell. lib. 1. de
Sanct. c. 6.*

So to the conuerted Thiefe, that same night Paradise is promised, which before *Bellarmino* proue (as hee alledgeth) to haue been extraordinary : he must prooue the going of soules to Purgatory first to bee ordinary. As also vpon one extraordinary Example, no common Article of Faith could

could bee grounded, as Bellarmine doth on this, saying, *De fide est mox a morte impios descendere ad aterna supplicia, ut patet, Luc. 16. de diuine, & iustos ad aterna gaudia, ut patet Luca 23. de Latrone, Hodie eris mecum in Paradiso.*

So Simeon desired to depart in peace, and Paul to bee dissolued, which neither the one had desired, if his departure had been to enter him in so fierce a fire, nor the other, if his dissolution had not been straightway to ioine him to Christ. Neither doth hee say, that at the finishing of his course, or ending of his fight, a crowne onely is laid vp for him, which should bee giuen him in that day (to wit, of his departure, as verse 6.) but likewise, that in the very like manner it abode all them that loue the Lord Iesus.

Now to close vp our Arguments out of their owne distinction of *Culpa & Pena*, thus wee reason:

If Purgatory purge away ought, either it purgeth the fault or the punishment.

But it purges not away the fault or guilt of mortall sinnes, (by the Papists owne confession) nor the eternall punishment of them, both being before remitted. Neither purgeth it away the temporall punishment; because out of the definition of purging, which is taking away, (as John 1. 29. is euident) the same is not taken away, but on the contrary is inflicted, *non auferitur enim, sed infertur.*

Therefore of mortall sinnes it purgeth nothing; and so in that respect. it cannot bee called Purgatorie.

And as for veniall sinnes, which Bellarmine saith,

saith, *Quoad culpam & poenam intrant Purgatorium*, we prooue thus, that it purges them not away.

*Bell. l. 1. de
Purg. c. 5.*

No transient actions can enter into Purgatorie, to bee burnt vp, or purged away, which are *Bellarmines* owne words, saying, *Ignis Purgatorij qui verus & realis est non potest opera comburere, quae sunt actiones transientes, & iam transierunt.*

But to subsume, Veniall sinnes are transient actions, which none can deny.

Therefore they enter no wise into Purgatorie, to bee burnt vp, or purged away; and consequently, seeing neither mortall nor veniall sinnes, guilt nor punishment is purged away from the Soule in Purgatory, there is no such thing at all, *Nam Purgatorium (as is said) est semper alicuius rei purganda Purgatorium.*

*Bell. lib. 1. de
Purg. c. 14.*

As also, that is not remitted which wholly is punished (saith *Bellarmino*,) *Remissio enim sonat condonationem.*

Ibidem.

But, the Scripture and Fathers expressly teach (saith hee) that light or veniall sinnes are remitted after this life.

Therefore (say wee) they are not totally punished, nor enter into Purgatorie, *quoad culpam & poenam*, (as hee said before;) nor are they punished at all, seeing their temporall punishment is their totall punishment.

Argu-

*Arguments against Purgatory,
and for our Assertion out of
Bellarmine, and our Aduersaries
themselves.*

*I. Their Confession, and arguments of
their owne Doctors for vs.*

Bellarmino saith, *Fatemur Christum pro nobis,
& pro toto mundo integre, imo plenissime deo patri
satisfecisse.* And againe, Christ passions (saith he)
*omnem culpam originale & actuale, lethalem &
venialem, & omnem poenam tam sempiternam quam
temporariam expiare valent, idque totum per se, etiam
si nulla admiscerentur passionis sanctorum.* Whence
it follows:

I.
*Bell. lib. 2. de
indul. cap. 7.
Ibidem, cap. 5.*

1 That the satisfaction of men for them selves
are superfluous at least, and that he who relies on-
ly on Christs satisfaction, relies on that which for
saluation is alwayes al-sufficient.

2 That to exact that punishment of man, which
Christ hath already satisfied to his Fathers iustice,
is to make God vniust, by taking two payments
for one debt, as also in not accepting Christ satis-
faction for as much as it is worth to the Godly,
being of value to free them, as well from Purga-
tory (which is the lesse) as from Hell (which is
the greater).

3 To say, that Christs satisfaction serues to make
our satisfaction acceptable, is against common
sense, as who would say that a cautioner had payed
the debt, thereby to inable the principall debtor

E

being

being vnresponsall, to pay it ouer againe to the Creditor: and much more absurd is it to say, that this second payment is a grace, as after a free and full pardon of all punishment whatsoeuer, it should bee a fauour done to a malefactor to bee cast so long in prison, and cruelly whipped.

2.
Bell. lib. 1. de
Indul. c. 2.

Dignitas satisfactionis (saith Bellarmine) *mensuram accipit a dignitate persona satisfaciens, quemadmodum grauitas offensionis a dignitate persona laesa.* Now betweene finite man, who is the offender, and the infinite God, who is offended, there is no equalitie of comparison or correspondence: therefore neither of the finite satisfaction of the one, to the infinite Iustice of the other, for which cause it behooued him to bee of an infinite nature, who was our Redeemer.

3.
Bell. lib. 1. de
Indul. c. 4.

Againe, Christs satisfaction is infinite (saith Durand and Maiorics:) therefore it is altogether needlesse to ioyne to Christs satisfaction (say they) any satisfaction of the sufferings of men, which without being so ioyned to Christs, wants not their owne fruits, nor are in vaine (being indured heere) both in respect of the sufferers their owne reformation and conformitie with Christ wrought, and the confirmation of the godly, and good example to others that redounds thereby.

4.
Ibidem.

If by the sufferings of the godly finnes may be expiate (saye the same men cited by Bellarmine) then it would not be absurd for them to bee called Redeemers of themselves in a part. But it is absurd for them to bee called redeemers of themselves, because Christ is the sole and onely Redeemer

mer of mankind, of whom saith the Apostle, *Who is made unto us righteousness and redemption,* 1 Cor. I. 30.

Therefore by the sufferings of the godly, sinnes cannot bee expiate; neither veniall nor other in regard of punishment or otherwise.

To this argument of their owne Doctors, *Bellarmino* no wise answeres, but blasphemously affirming, That it is no absurditie to say, that wee are our owne redeemers in a part, seeing the Councell of Trent hath decreed no lesse. *Seff. 14. Cap. 8. Can. 13.*

2. *Scriptures adduced by Bellarmine, to prove, that the Saints presently enjoy the vision of God, making directly for vs against Purgatory.*

Ecclus. 11. 26. It is an easie thing to the Lord in the very day of death (without longer delay) to reward a man according to his wayes; and consequently to giue glory to the godly: Et illud facile est Domino, non significat (saith Bellarmine) posset si vellet, sed reddit Deus & facile reddit unicuique secundum opera sua in die obitus, alogui si posset, & non redderet frustra nos hoc argumento hortaretur sapiens.

Also, he brings that saying of *Paul*, 2 Cor. 5. 1. where the Apostle saith in the very instant and present time after the laying downe of our earthly bodies in death, *wee haue an eternall habitation in*

5.

Bell. lib. 1. de Sanct. c. 3.

6.

Ibidem.

Ibidem.

the heauens; and so the soule remaines no time without a house: but assoone as it goes out of the earthly, it presently enters into the heauenly: and therefore Bellarmine sayes, *Apostoli argumentatio optima est, nimirum ista, Si vita hac mortalis perit, habemus statim aliam longe meliorem in caelo*, speaking so of all the godly indifferently.

Ibidem.

To the same purpose is that which he adduceth out of the 8. verse, where the Apostle setteth downe, that this is the estate of the godly soule departing, without acknowledging any mid place or condition, that when it is absent from the body by corporall death, it is straightway present with the Lord in life euerlasting.

7.
Bellar. lib. 1.
de Sanct. c. 4.

Bellarmino likewise in his first Booke of the Beatitude of the Saints, to shew the conformitie that is betweene Christ and his members in their estate immediately after death, brings in, That as he was not after death immediately blessed in his bodie (which rested three dayes in the graue till his resurrection,) but that in his soule notwithstanding he was immediately blessed, and in Paradise, (according to his owne speech to the Thiefe on the crosse, *This day thou shalt bee with mee in Paradise.*) Therefore likewise, the Saints (to be conformed with Christ, saith he) while they rest in their graues according to their bodies, yet according to their soules they are happy and blessed in Paradise. Which conformitie then wee see will clearely euince, that there is no going to Purgatorie; but that as Christs soule immediately after death went vnto Paradise, and was blessed there; so doth the soules of the godly that are Christs members, goe thither immediately after death, and are

are blessed likewise, (else if immediatly they went any where else, in place of a conformitie there should bee a disconformitie:) and as his bodie abode in the graue till his resurrection; notwithstanding of the present beatification of his soule after death: So that their bodies shall in like manner abide in the graue till their resurrection, notwithstanding of the present beatification of their soules likewise after death.

3. *Fathers adduced by Bellarmine* himselfe, to proue that the Saints presently inioye the vision of God, and making expresse-
ly for vs against the dotage
of Purgatorie.

And first Dyonisius Arcopagita.

Dyonisius Arcopagita saith thus, the Saints in their death knowe surely that, that wholly they shall attaine rest, and a full conformitie with Christ, when they come to the end of this present life; in cleerely beholding the way to immortalitie hard at hand; they praise the Lords bountie, and with a heauenly mirth reioyce; speaking so of all the Godly in common. Whereupon *Bellarmino* doth will vs to remarke this: *Verba* (saith he) *dicere Dyonisium animas Sanctorum statim a morte hominis consequi immortalitatem*: which they could not doe, nor so exceedingly reioyce in death; if *vicino*, or hard at hand, they saw the tormenting
fire

fire of Purgatorie, rather then a glorious rest to abide them.

2.

*Bell. ibidem.
Iustin. quæst. 75*

Iustin Martyr saith thus: But after the departure of the soule from the body, *statim*, or instantly, there is made a distinction betweene the good and the euill: for they are carried to the places, that they are worthy of, the soules of the godly by the Angels being carried to Paradise, where the company and sight of the Angels, and Archangels is, as also the sight of Christ our Sauour, according to these words, *while we are absent from the body, we are present with the Lord*, but the soules of the wicked are carried into Hell.

3.

*Bell. l. 1. de.
Sanct. c. 5.
Cyprian de exhor. Mart.
cap. vlt.*

Cyprian saith (excluding no godly soule) O what dignity and security is it in a moment to close thy eyes, whereby men in the world are seene: and to open them instantly, that God and Christ may be seene. Oh what great happinesse is it to bee suddenly pulled from the earth, that thou mayest presently be placed in heauen.

4.

*Aug. med. c. 22.
et l. 20. de ciuit. dei c. 15.*

Augustine saith thus, (speaking of all the godly) O happy soule who, how soone it is loosed from the body; being set at liberty, presently goeth to heauen, and is secure and at rest.

And againe he saith, surely the good that are faithfull, since that time that they are redeemed by that price, which Christ by his blood shedde poured forth, doe no wise know any infernall place after death.

5.

*Prosper l. 1. de.
vita. contemp.
c. 1.*

Prosper saith thus, because according to the speech of Scripture, the whole life of man is a tem-

temptation vpon earth, then is the temptation ended, when the fight is ended; and then is the fight ended, when to the same secure victory succeeds, at the very end of this life: that so all the Souldiers of Christ, who euen to the end of this their present life, by diuine aide haue valiantly resisted their enemies: hauing ended their painefull pilgrimage, may presently thenceforth raigne happy in their native Countrey.

Anselmus thus speaketh, the Preachers of the Church, after that they haue departed out of the body; they are no wise delayed of the present possession of their Heauenly Countrey: but instantly as they depart from the flesh, wherunto the soule was formerly tyed, so soone are they made to rest in the heauenly seate.

4. *Reasons adduced by Belarmine, to proue the Saints present fruition of ioy, and making directly for vs, against Purgatorie.*

God (saith he) is no readier, or more inclinde to punish, then he is to reward: wherefore it followes, that if the wicked be presently cast in torment, as we see the example of the rich Glutton teaches vs, that by a like equitie that the godly instantly after death, likewise receive their owne reward.

As *Basilus* notes (saith he) before Christs coming, the death of the Godly was lamented, but since

6.

Ansel. in. 2. ad. Cor.

1.

Bell. l. 1. de. Sanct. c. 6.

2.

Bell. Ibidem.

since that time, the same is celebrated with mirth, and why so? but because to die then it was a misery: but now death is the beginning of happiness, which surely it could not be (say we) if the soule went to a tormenting fire in Purgatorie, but a greater miserie, then when the soule went before (as they say) to a painlesse Limbo.

Bell. ibidem.

Leuit. 19. 13. Thou shalt not retaine the wages of the hireling beside thee all night till the morning: therefore lest God should seeme lesse iust or pitifull at the very end of the day of his life, much more will he giue glory to the godly, according to that Parable, *Mat. 20.* and consequently (say we) he will not delay them of that reward, not only one night, but many hundreds of yeares (as the Papists hold), tormenting their soules in Purgatorie.

Bellarmines Arguments for Purgatory answered.

1. Out of the Old Testament.

*Bell. l. 1. de
Purg. c. 3.*

2 Maccab. 12. 45. It was a holy and good thought (saith the Authour) to pray for the dead, that they might bee absolved from their finnes. Whence it followeth (saith *Bellarmino*) that the dead after this life may be absolved, and may haue finnes to satisfie for; whereof before their death they were not absolved. And this is done in Purgatorie.

1. Our

1. Our generall reply to all such Arguments brought out of *Apocriphe* is, that no disputation can bee, but out of principles mutually by both parties received: such as these Bookes are not by vs as Canonically. And therefore it is, that wee argue not with a Iew out of the New Testament.

Answer.

2. Our reason of reiecting them as not Canonically, is (beside the consent of the Primitive Church with vs, confessed by *Bellarmino*, and testified by *Ierome*) the prooffe which wee haue out of Canonically Scripture, and out of themselves: For all Scripture, saith *Paul*, is by immediate and by diuine inspiration: But these Bookes, as the Authour confesseth, are not so, but a mediate abridgement of another mans Bookes done with great paines, which the Papists themselves hold not as Canonically; and therefore so neither can their commend be.

2 Tim. 3. 16.

1. 2. 23. 26. 28.

3. The sinne of these men was mortall, (as is euident *Deut.* 13. 7.) the eternall punishment and guilt whereof comes not to bee satisfied for in Purgatorie, (as the Papists affirme:) and as for the temporall, they had suffered for that already, (as *v.* 40. is cleare) being slaine for their sinne: euen as *Bellarmino* saith, That the chiefes violent death on the Crosse, was iustly his full temporall satisfaction; and so these men had nothing to suffer or satisfie in Purgatory.

Iosh. 7.

Bell. lib. 1. de Purg. c. 12.

Neither, saith the Text, that it was to deliuer them from any temporall punishment that then they were in; but hauing a regard to the resurrection, to absolue them from the sinne it selfe, which they had committed, that as *Bellarmino* himselfe saith, it might not bee imputed vnto them

Bell. l. 1. de
Purg. c. 3.

them in that day of the resurrection of all flesh.

To all the subsequent places adduced out of the old Testament, *Bellarmines* owne confession sufficeth as an answer, *Quod solum probabiliter suadent*, but doe no wise necessarily inforce, as by a short touch of them we shall here shew.

1.

Aug. Confess.
lib. 5. c. 2.
et contra
Euseb. l. 2. c. 21

As for that of *Tobit. 4. 17.* Powre out thy bread upon the buriall of the iust: beside that the Booke is not Canonickall, it imports no wayes Purgatory, seeing the Primitive Christians, (as witnesseth *Augustine*) on the dayes of the remembrance of the Martyrs, had their Loe-feasts, and Distributions vpon the buriall places of the Martyrs; and yet this they did not to deliuer them out of Purgatory, seeing they grant that the Martyrs goe not thither.

2.

1 Sam. last. 31.
2 Sam. 1. 12.

As for *Danids* mourning, and the men of *Iabesh Gilead*, for *Saul* and *Ionathans*, &c. it was not to deliuer *Saul* out of Purgatory, who dyed desperately, but as the Text shewes, that Israel for their sinnes was fallen before their enemies: as *Ioshua* for the like cause mourned. *Iosh. 7. 7.*

3.

Bell. lib. 2. de
indul. cap. 13.

As for *Psal. 38. 1.* by correction in Gods wrath Purgatory cannot bee meant, because the Papists grant, that the partie is reconciled before hee goe thither: as also, *In ira corripi*, (saith *Bellarmino*) *secundum Augustinum* est *senere puniri post hanc vitam*, ad *correctionem tamen & emendationem*, which cannot bee in Purgatory neither. For the same *Bellarmino* confesseth, saying, *Nemo negare potest panam Purgatorij non spectare ad fructum nouae vitae.*

As

As for *Psalm. 66. 12.* The two preceding verses shewe; that by fire is meant the triall of the godly; and by water is meant affliction, when the *Psalmist* saith, *Wee went thorow fire and water.* And fire here is before water: but so is not Purgatory (which they meane by fire) before Baptisme, (which they meane by water.)

4.
1 Pet. 1. 7.
& 4. 12.

As for *Isai. 44.* which place (saith *Bellarmino*) *Augustine* expounds of Purgatory, *Augustine* in the place cited by him, saith, that the meaning of *Isai.* is that same with that of *Malac. 3. 3.* which *Bellarmino lib. 1. de Purg. c. 1.* expressly expounds to be *Tribulationes hujus vite.*

5.
*Aug. l. 20. de
Ciuir. Dei. c. 25*

Besides that, the purging spoken of by the Prophet, is said to bee by washing as well as burning, and in the midst of Ierusalem; but not vnder the earth.

As for *Isai. 9. 18.* The Text speakes of denou- ring, but not of purging; and that wickednesse burnes as fire; but not that fire burneth wicked- nesse. Nor is it vnremarkeable that this fire of theirs is by themselves called heere iniquitie; for so it is indeed, a maine poynt of the mysterie thereof.

6.

As for *Micha. 7. 9.* Gods indignation cannot be said to bee borne in Purgatory, because (as is confessed by the Papists themselves) the party being reconciled before he goe there, is freed there- from.

7.

As for *Zechar. 9. 11.* *Math. 21. 5.* sheweth, that by that pit, is meant our spirituall capti- nitie: and as *Augustine* expounds it, *Humana*

8.
*Aug. de Ciuir.
Dei. l. 18. c. 35.*

miseria sicca est profunditas. Neither is our deli-
very therefrom by our owne suffering; but it is
said to bee by the blood of the Couenant. Nor
yet followes from the priuation of water, the
position of fire.

Bellarmines Arguments for Purgatory answered.

Out of the New Testament.

Math. 12. 32. There is a sinne which shall not
bee forgiven neither in this world, nor in that to
come.

Ergo, this implies, that some finnes are forgiven
in the world to come, which is in Purgatory.

This Text speakes onely of remission of finnes,
which cannot be meant of Purgatory, where there
is no remission of finnes, but punishment for finnes.
Neither doth the world to come signifie in Scrip-
ture, Purgatory, or any temporall estate of man,
but onely the last day, and his eternall estate: as

So Luk. 10. 35.
Ephes. 1. 21.

Marke 10. 30. is cleare; where it is said, that hee
that forsakes ought heere for Christs sake, he shall
receiue an hundred fold in this time, and life eternall in
the world to come.

Marke 3. 29.
Luke 12. 10.

Next, the Euangelists *Marke*, and *Luke* as poste-
rior, in one cleare word shewes, that by that dis-
junctive speech of *Matthew*, as anterior, no forgive-
nesse at all is meant; or that that sinne shall neuer
be forgiven.

Besides that, it is against the rules of right rea-
soning, (as *Bellarmino* is forced to grant) that of a
negative,

negative, an affirmation should follow, chiefly the one being particular, and the other generall.

1 Cor. 3. 15. If any mans worke burne he shall suffer losse, but himselfe shall be saved; yet so as by fire.

1. *Bellarmino* grants this place to be allegorically, difficult, and variously expounded both by Popes and Fathers, (from whom notwithstanding he professes himselfe to dissent) and consequently the same is not argumentative.

2. In the exposition of all the proceeding parts of the Text *Bellarmino* consents with vs, till he come to the last words, (*but himselfe shall be saved, yet as by fire*) yeelding that the fire which proueth the worke is not meant of Purgatory; but Metaphorically to be taken: but the fire whereby the person of the worker shall be saved, is properly to be taken (saith he) and is that of Purgatorie. But first, *Bellarmino*'s owne explication of the similitude, in the beginning of the fift Chapter, testifies that in all the tenure of that whole metaphorical speech, it is but one fire that is meant, & no more sortes. And this is so vsuall in Scripture, that (except in Sacramentall formes of speech) one and the same word, in one currant of a Metaphorical speech is neuer diuersly taken: and therefore that instance of *Bellarmino*'s, 2 Cor. 5. 21. is impertinent; both the whole tenure of speech, (as is said,) not being metaphorical, and it being knowne evidently, that (according to the Hebrew phrase) how oft Christ is called sinne, (as he is there) is vnderstood, that he was a sacrifice for sinne: besides that, the direct opposition cleareth that the word (sinne) in both places of that

2.

Answer.

speech, cannot be of one signification.

Next, it is absurd, the whole discourse being Metaphoricall (as *Bellarmino* grants) to take the word (fire) to be only proper. But it is most absurd to take it only Metaphorically there, when no note of similitude is prefixed thereto (as in the second place :) and to take it properly only there, where expresse in the contrary, the spirit of God doth put vpon it a speciall note of similitude (*similitudo*) to preuent any such fallacie, (as he doth in the last place).

Neither is that instance of *Bellarmino* vnto this valid to the contrary; where out of *Iohn* 1. 14. he would proue that *similitudo* is not euer a note of similitude, which wee grant: but that *similitudo*, is not euer a note of similitude, hee shall neuer proue.

3.

*Bell. l. 1. de
purg. C. 6.*

Answer.

1 Cor. 15. 29. What shall they doe then that are baptized for the dead, if the dead rise not? Where, by baptizing is meant afflicting (saith *Bellarmino*) which none needed to doe for the dead, by mourning and fasting &c. if they were not in Purgatorie.

1. This is a most difficile place (as *Bellarmino* grants) and variously expounded by the Auncients, (all whose expositions hee reiect :) and therefore no ground of Faith can bee proued thereby.

2. Admitting that to be baptized is to be afflicted, yet this is not actiuelly to afflict themselves, but passiuelly (as the word beares) to bee afflicted by others: and although it were actually to afflict themselves by mourning and fasting for the dead; yet this will not import that there-
fore

fore they are in Purgatorie : for the faithfull mourned for *Stephen*, who being a Martyr, is not thought (by the Papists owne confession) that therefore he was in Purgatory.

To be baptized then for the dead (or rather for dead) is to be afflicted for the beleife and profession of Christs resurrection, and the hope of the godlies resurrection through him (whereof the Apostle speakes); so as both in others account, and their owne resolution likewise, they were esteemed as dead men through the fiercenesse of persecution, then in ieopardie every houre, as the Apostle saith, and dying daily.

Or else the Apostles scope being to proue the resurrection, he imployeth baptisme to this his purpose, which then was by plunging the whole body in water, in token that the baptized were to die, and be buried to sin : and out of which, their comming vp againe did represent, both the datie to rise to holinesse here, and the hope of a joyfull resurrection hereafter. Which mortification of sinne, and being baptize d for dead thereto, by denying carnall pleasures to liue in them, were needlesse for any man to practise, but to liue like an epicure, if there were not a resurrection to a better life hereafter.

So that, whether wee consider our promise at baptisme, to die to sinne, or the representation that is in it of dead men thereto, or the efficacie thereof flowing from Christs death to mortifie sin in vs, or the hazard of Christians then amongst their enemies, for the profession of Christian Baptisme, as the Apostle shewes, the sense is ever sound, vnrested, and orthodoxe.

Rom. 6: 6.

Mat.

4.

Mat. 3. 11. He shall baptize you with the Holy-Ghost (to wit, heere, saith Bellarmine) and with fire, that is in Purgatorie hereafter.

Answer.
Bell. lib. 1. de
purg. ca. 5.
Bell. lib. 2. de
Purg. c. 13.

1. If by fire Purgatorie were meant, then it would follow that all whom Christ baptizeth with the Holy-Ghost here, should goe to Purgatorie hereafter: which *Bellarmino* himselfe denies.

Next, Christ is only said to be the baptizer with fire here; but by diuers reuelations (saith *Bellarmino*) it hath beene showne, that soules in Purgatorie are baptized or afflicted with Deuills. But what truly is meant by fire, *Chrysostome* on this place declares, saying, *Commemoratio ignis adiuncta rursus ipsius vehemens gratia et incōprehensibile signauit donum.*

5.

Bell. lib. 1. de
purg. ca. 7.

Mat. 5. 26. Verily thou shalt not come out thence, till thou paye the uttermost farthing. Purgatorie then is this prison, wherein men must satisfie for their veniall sinnes.

Answer.

1. This place is only properly to be taken, as *Theophylact*, *Chrysostome*, *Tolet* vpon *Luke*, and your owne *Ferus* on this place witnesse. Christ therein perswading vnto brotherly reconciliati-on, if it were but for eschewing of temporall in-commodities.

Bell. l. 1. de
Purg. ca. 7.

2. Giuing that it were allegoricall; yet *Augustine* who expounds it so, makes the prison to be Hell (as *Bellarmino* grants) the payment eternall punishment: & *donec*, to signifie no certaine time, but neuer; as *Psal. 110. 1. 1 Cor. 13. 25.* is euident.

Againe, vnreconciled persons with their aduer-sary, are cast into this prison; but the godly are re-conciled with God before they depart hence (saith

(say the Papists themselves) therefore it cannot be they, that goe to this prison.

And last of all, by paying the vtmost farthing, is meant (as our vsuall phrase of speech witnesseth) the full summe without the least want: and so it is not to be vnderstood exclusiue of the greatest part, but inclusiue of the least portion, and whereby man so, should be made perfectly to be his owne Sauour.

Matthew 5. 21. Out of this place (saith *Bellarmino*) *Augustine* gathers, that there are three sortes of sinnes, and three sorts of punishments after this life: lighter sinnes hauing lighter punishment, which saith *Bellarmino* is the temporall, that soules sustaine in Purgatorie, compared here to the councell.

1. That there are diuers degrees of sinne, and diuers degrees of punishment after this life, wee willingly graunt with *Augustine*: but that the godly sustaine any such in Purgatorie, this place will neuer proue. Neither from alligories can be drawne any such enforcing arguments; or from words denotating only Courts of Iudiciall Decrees heere, to proue places of execution or punishment hereafter; euen as who would proue *Golgotha*, by *Gabbatha*.

Next, if it be rightly concluded by *Bellarmino*, that punishments after this life, are here spoken of decreed in *foro poli*, because *Gehenna* is mentioned: then by a like reason it will follow, that punishments inflicted only in this life are by the other (whereby he meanes Purgatory) spoken of decreed in *foro soli*, because such Iudicatories are

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only

6.
*Bell. lib. 1. de
purg. ca. 8.*

Answer.

only in this life: and so that *Gehenna* is the only punishment that is after the same.

And last, if *Bellarmines* exposition and argument out of this place were good, it would follow that wrath & euill speeches were but veniall sinnes, (for such are said only to deserue the counsell) which he expounded to be Purgatorie: and yet the Apostles *James* and *John*, shewe that such deserue eternall death: and so both of them are belied by the Cardinall.

Iam. 3. 6.
1 Ioh. 3. 14.

Luk. 16. 9. Make you friends of the Mammon of iniquitie, that when yee faile they may receiue you into euerlasting habitations, and this is by their prayers (saith Bellarmine) deliuering them out of Purgatory.

Answer.

This place is most cleare against them, shewing that at the charitable Christians departure, their soules are straight way received into Heauen without going to any Purgatory: and therefore ther is one word of the deliuerance out of the but one only of the receiuing into the other.

8.

So likewise, as little makes that prayer of the Thiefe for them. *Luk. 23. 24.* disiring of Christ an entrie into his heavenly kingdome; but no egressse out of a hellish Purgatorie.

9.

Act. 2. 24. Whom God raised, having loosed the dolours of Hell: that is, deliuered soules out of Purgatory.

Answer.

1. The words are the *dolours of death*, and not of *Hell*, by which, what is meant, is cleare out of *Psalm. 18. 4. 5.* calling the dolours of death, the snares of death: and by the dolours of the graue, meaning the same: and by both, vnderstanding so the captiuating of death, and the detayning power of the Graue; wherein our Saviour by his buriall

buriall, as Deaths prisoner was inclosed; and both which powers by his resurrection hee overcame: as by his triumph *Hose. 13.* is euident: and as *Bellarmino* grants, *Lib. 4. de Christo, cap. 8.* and that with *Chrysostome* and *Oecumenius* is meant thereby, either that by Christ resurrection God loosed the dolours of death, that was pained in holding him so long in the grane; or else that by his resurrection he destroyed death and all the stinging dolours thereof which accompanied the same. And so he makes him do that by the ray sing vp of his body there, which by the disense of his soule he would haue him to doe here.

Next, if by such words Purgatory were meant, then it would follow that Christ should haue suffered in Purgatory; seeing (as is euident) *Peter* speaks of the dolours which his humane nature suffered, and his diuine loosed. And therefore it was himselfe that was loosed from them, (as *Sampson* from his cords at first) because it was impossible that he (saith the Apostle and not others in Purgatorie) should be holden by them.

And to vse refection of this place against themselves, if they meane Purgatory by these dolours, as *Bellarmino* doth, the same is quite vndone; because Christ is said not to haue loosed any soules out of these dolours, but the dolours themselves: whereof it will follow, either that there is no Purgatorie left at all, or else such a one as is quite dolourlesse and without paine.

Philip 2. 10. At the Name of Iesus, every knee shall bow, of things in Heauen, on earth, and vnder the earth: Which last sort, seeing it is not the deuils, nor the damned that giue voluntary obedience, it must be the soules in Purgatory.

Answer.
Bell. l. 1. de
Sanct. c. 6.
Isai. 45. 23.

I. *Bellarmino* himselfe answers for vs, and shewes that this speech borrowed from *Isai.* is expounded by the Apostle, *Rom. 10. 14.* of Christ comming to iudge all men, before whom all the wicked, sore against their wils, shal compeare, and yee'd subiection, whereof the bowing of the knee among men is a signe.

Neither by bowing of the knee could be meant a voluntary subiection; for this reason, because then it would follow, that all the wicked, even in this life, gave voluntary subiection to Christ; because it is said, *That every knee on earth shall bow.*

II.
Bell. l. 1. de
Christ. c. 13.
Reuel. 20. 7.
Iude 1. 6.

As for *1 Pet. 3. 20.* *Bellarmino* prooves *Limbus patrum* thereby: I therefore it cannot be adduced likewise to proove Purgatory: neither doth the word *Prison* in Scripture signifie but only the hell of the damned, when it speaks of the imprisoning of Spirits. And therefore it is the wicked and disobedient that are said to be there; (and so neither the Fathers nor the godly) whom Christ is not said to haue deliuered thencefrom; but to whom he is said to haue preached by that Spirit, whereby hee was quickened, which was not therefore his Soule, but by his diuine Spirit in the dayes of *Noah*, while they had time then to repent by the meanes of preaching, and not after this life when there is no conuersion. And for which exposition we haue not onely the cleareness of the Text, but *Augustine* also plainly with vs, and after him *Beda*, as *Bellarmino* grants.

Aug. Epist. 99.
ad Euodum.

125

John 11. 43. and *Luke 8. 35.* The soule of *Lazarus*, *Maries* brother returned; and so did the soules of *Fairus* daughter, and the widowers sonne, whom

whom Christ raised. Now this was not from hell, they being godly; nor from heauen, for so iniurie should haue been done to them: Therefore saith *Bellarmino*, *Mortui quos excitauit Christus, & Apostoli creduntur fuisse in Purgatorio.*

Bell. lib. 2. de Purg. c. 8.

Besides that, the secret things belong onely to God, and the things reuealed onely to vs, there could bee no iniury here done to the creature, whose priuate good must euer giue place to the manifestation of Gods glorie, whereto it was created.

Answer. Deut. 29. 29.

But more peremptorily let *Bellarmino* in that same Chapter answere this saying; *Si igitur aliqui sancti redierunt ad corpus, non fuerunt beati, sed Deus praevidens eorum excitationem distulit eorum beatificationem, & interim detinuit eos in optimo aliquo loco;* such as is no wayes a tormenting Purgatory.

Yea, to shew how desperate their cause is, and how impudent themselves are, in wresting most cleare parts of Scripture to prooue this fiery furnace of theirs: Let vs see that place, *Ex quo* saith *Bellarmino*) *insigne habetur argumentum pro Purgatorio.*

13. Bell. lib. 2. de Purg. c. 14.

Hebr. 10. 27. For whom remaines (saith the Apostle) a certaine fearefull looking for of Iudgement, and fiery indignation, which shall deuoure the aduersaries: speaking there no wayes of the godly that are friends, as *Bellarmino* would haue it, that for their finnes after Baptisme, must bee temporally punished in a purging fire: but of the Lords aduersaries, as the cleare Text sheweth, which the fiery indignation of God shall vtterly deuoure, and of the fearefull iudgement, and finall damna-

tion

tion of those, who by wilfull apostasie from the knowne truth (as verl. 25, 26. is euident) doe tread the Sonne of God vnder foot, and count the blood of the Couenant an unholy thing, and doth despise the Spirit of grace; which none of the godly euer either did, or doth.

14.
Bell. lib. 1. de
purg. ca. 11.

Next to such places of Scripture, *Bellarmino* brings in examples of Scripture, whereby hee intends to prooue, that the guilt of sinne being remitted, the temporall punishment remaines to be satisfied for; and wherein because many are remisse in this life; therefore a Purgatorie is appoynted hereafter.

2 Sam. 12.
Numb. 12.

Hebr. 12. 7.

The first examples are of *Dauid* and *Miriam*, both pardoned, and yet temporally punished: but hee should prooue that these punishments were payments and satisfactions to Gods Iustice, and redemptions of themselves, (as *Bellarmino* calles them) where in the contrary, the Scripture clearely affirms, that God by such corrections dealeth not as a Iudge with malefactors, to satisfie Iustice, but as a father with his sonnes, to manifest his mercy; doing it not for any payment to himselfe, but for profit to them, and not to free them from any Purgatory hereafter; but to make them pertakers of his holinesse here.

Neither auails it *Bellarmino*, that the cause of *Dauids* correction is set downe to bee his sinne begun: for wee confesse, that the sinnes of the godly are the efficient causes of these corrections that God layes vpon them. But all our Controuersie is of the finall cause, which wee say is for example to others his children, and their owne amendment

mendment that are chastised, and which they say is, for satisfaction to his Iustice, and redemption of the sufferer himselfe.

The next instance that hee brings, is of death, which is the temporall punishment of sinne, and is inflicted vpon the godly, not to preuent sinne, but for satisfaction to Gods Iustice. Whereto wee answere; That to no purpose doth hee instance the common calamities of all men, or death of all in generall, seeing our controuersie heere, is onely of satisfactory punishment proper to the godly in particular: which *Bellarmino* himselfe confesseth the former not to be, and so most clearly answeres for vs, saying, That Indulgences take not away *Pœnas naturales, & communes, sed illam qua infligitur in foro pœnitentiario, hæc enim est per quam Domino satisfacimus, & cui succedit nisi Domino satisfiat in presenti purgatorii pœna.* So that these other naturall and common calamities are the fruites of sinne, but not satisfactions for sinne.

Againe, *Bellarmino* more plainly as yet answeres for vs, saying, *Mortis debitum non erat solum ut moreremur, sed ut in morte perpetuo maneremus.* And this debt by his satisfaction, Christ hath so freed vs thereof, that death altering its nature to the godly, is now but a safe passage to life; of a curse, made a full cure, and blessing, ending our fight, leading vs to our crowne, bringing vs to our countrey, to the sight of God, company of Angels, societie of Saints, and coniunction with Christ: and therefore so expected with ioy, and desired with longing, which no punishment could bee.

Besides,

15.

Gen. 2. 17.

Rom. 5. 17.

Rom. 6. 23.

Bell. lib. 2. de Indul. c. 1.

Bell. lib. 2. de Indul. c. 4.

*Bellar. lib. 4.
de penit. c. 2.*

Besides, that hereby he contradicts himselfe, saying, that in baptisme the whole guilt and the whole punishment of sinne is remitted: and yet sodainely after baptisme many Infants die. To say therefore that the death of these is a satisfactory punishment, when nothing is to bee satisfied for vnremitted fully, is an absurd contradiction.

16.

His third instance, is of violent death inflicted on some as a satisfactorie and temporall punishment after the remission of the sinne; as *Exod. 32.* of those that were killed for worshiping the golden Calfe. *Numb. 14.* of those that murmured against the Lord. *1 King. 13.* of the Prophet slaine by the Lyon: and *1 Cor. 11.* the death of those that vnworthily communicate.

Answer.

We answer, that these first that were slaine, were manifest Idolaters, of whose repentance or remission we reade not: but of the iust deserved temporall punishment here, and what such merite hereafter, *1 Cor. 6. 9.*

*Heb. 3. 4.
2 Thes. 2. 12.
1 Tit. 1. 15.*

Next, the others that murmured, are called by the Apostle hard-hearted, misbeleeuing, wicked, and disobedient: and who (as cleerely appears *Heb. 4. 2. 3.*) were also excluded out of the heavenly rest; that which God remitted, being according to *Moses* desire only their full deletion, as God had threatned, and their posterities.

To the other two examples we answer, that all that they proue, we grant; to wit, that disobedience and sinne, is the efficient cause of temporall punish-

punishments : but such punishments of the godly, are not payments to God, and redemptions of themselves. So our difference is of the finall cause, which is either for example to others to be aware, or amendment of themselves : or as *Augustine* saith, cited by *Bellarmino*, *vel ad demonstrationem debita miseria, vel emendationem labilis vita, vel ad exercitationem necessaria patientia.*

Neither read we of the Prophets repentance, nor remission, nor of the reconcilment of these vnworthy receiuers, against whom that are such, the Apostle threatneth the receiuing of their damnation.

Last of all, when enforced by truth, *Bellarmino* is made to confesse, *meritū Christi sufficere ad omnē culpam et pœnam tollendam*, he comes to this shift, that it must be applyed by Purgatory : and all be it that in baptisme it take away all ; yet hee saith blasphemously, *quod deus tantum semel in itur ea liberalitate, et postea contrahit nonnihil manum*, and will haue vs to satisfie for our selues : and that for the temporall punishment, *quod vna tantum si actualis satisfactio, et ea sit nostra.*

Whereunto wee answer, that wee grant, that Christs merit is not available to any without application ; but the meanes are set downe expressly in the word : to wit, faith by the Word and Sacraments : and by which meanes, whensoever it is applyed, it looseth none of its full vertue : nor as they blasphemously affirme, doth the Lord but once only vse such liberalitie, to accept it for as much as it is worth towards the godly : (like the Pope, who neuer but once at his Coronation,

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scatters

17.

Bell. lib. 1. de
purg. ca. 14.Ephes. 3. 17.
Rom. 10. 17.
Gal. 3. 27.
1 Cor. 10. 16.

scatters his copper money amongst the people) but Faith applies it euer, and he accepts it euer, according to the full vertue and value thereof: as being sufficient to free the godly as well from the temporall satisfactorie punishment, which is the lesse, as from the eternall, which is the more.

Besides, likewise that the meanes of applying a thing should be actiue, and not a passion or torment, so neither should these meanes be contrary to the benefit which we enioy by them; as who to see should close his eie-lids, applying Gods mercie by the execution of his Iustice, pardon by punishment, discharge of debt by payment; and applying the grace of Christ, by a meanes derogating from his grace, which is altogether impious and absurd.

18.

As for his testimonies of Conncels and Fathers, that he brings in for prayer for the dead, out of which hee would inferre Purgatory, they neuer proue his point.

1. Because this did proceede of an error that sundry of the Fathers did hold, and the whole Greeke Church as yet, (whom *Bellarmino* refutes) that the soules of the Godly remained till the resurrection in certaine hid receptacles, without seeing God.

2. Their owne Canon of the Masse prayes for the soules of the faithfull which doe sleepe in the slumber of peace, for so are the words; *Memento domine animarum famulorum famularumque tuarum que nos precesserunt in signo fidei et dormiunt in somno pacis.* And yet these soules so long since departed, cannot be said now to be in the fire of Purgatory; for none could sleepe peaceable or sound in so

ease-

*Bell. l. 1. de
purg. c. 9.
Aug. l. 21. de
ciuit. dei. c. 27.
Bell. lib. 1. de
Sanct. c. 2.
Lactant. l. 7.
cap. 11.*

caselesse a bed : except they make labouring and rest, sleepe and waking, peace and torment, to bee all one.

3. Cyprian testifies, that they offered for the Apostles and Martyrs, whom yet they thought not to be in Purgatorie : and in the ancient Misalls, *Bellarmino* grants, that on the day of Pope *Leo* the 8. canonized Saint, the Church said, *Annue quæsumus domine, ut anima B. Leonis hæc pro sit oblatio*, and yet this prayer for his soule imported not (by their owne confession) that it was in Purgatory.

4. Likewise they prayed for the dead for declaration of their loue to them, and not doubting that the soules notwithstanding were in blisse already, and in that ioy which they prayed for vnto them : as *Augustines* words for his mother *Monica*, plainly manifests : *et credo domine quod feceris, quod te rogo, sed voluntaria oris mei approba domine*. And whereas the same *Augustine* would seem more plainly to make for Purgatorie : in other places againe, he either calles it in doubt if any such thing be, as *Bellarmino* grants, and saith, *posse dubitari, et periculosissimum esse definire*; or else expressly he sayes, that except Hell and Heauen, he knoweth no third place.

5. Last of all, themselves say Masse for children dying soone after baptisme, who haue not committed any actuall sinne, and to whom the whole punishment of originall is remitted, and so consequently, can not be in Purgatory.

*Cyp. l. 3. epist. 6.
et l. 5. epist. 4.
Bell. lib. 2. de
Purg. ca. 1.
et ibid. ca. 18.*

*Aug. confess.
l. 9. ca. 13.
Aug. l. de ciui.
dei. cap. 16.
Bell. l. 1. de
purg. cap. 10.
Aug. lib. 21. de
ciuit. dei. cap.
26. 27.
Enchirid. c. 69.
Aug. c. 1. secun-
di Serm. de con-
sol.
super mortuos.
et l. 5. hypog-
nost*

*Bell. l. 2. de
purg. cap. 1.*

calculus a sed: except they make labouring and
 self: these are the things that are to be
 done. The first thing that is to be done is to
 add the two numbers together. The second thing
 is to multiply the sum by the third number. The
 third thing is to divide the product by the fourth
 number. The fourth thing is to add the remainder
 to the quotient. The fifth thing is to multiply the
 sum by the sixth number. The sixth thing is to
 divide the product by the seventh number. The
 seventh thing is to add the remainder to the
 quotient. The eighth thing is to multiply the
 sum by the ninth number. The ninth thing is to
 divide the product by the tenth number. The
 tenth thing is to add the remainder to the
 quotient. The eleventh thing is to multiply the
 sum by the twelfth number. The twelfth thing
 is to divide the product by the thirteenth number.
 The thirteenth thing is to add the remainder to
 the quotient. The fourteenth thing is to multiply
 the sum by the fourteenth number. The
 fifteenth thing is to divide the product by the
 fifteenth number. The sixteenth thing is to add
 the remainder to the quotient. The seventeenth
 thing is to multiply the sum by the sixteenth
 number. The eighteenth thing is to divide the
 product by the sixteenth number. The nineteenth
 thing is to add the remainder to the quotient.
 The twentieth thing is to multiply the sum by
 the sixteenth number. The twenty-first thing is
 to divide the product by the sixteenth number.
 The twenty-second thing is to add the remainder
 to the quotient. The twenty-third thing is to
 multiply the sum by the sixteenth number. The
 twenty-fourth thing is to divide the product by
 the sixteenth number. The twenty-fifth thing is
 to add the remainder to the quotient. The
 twenty-sixth thing is to multiply the sum by the
 sixteenth number. The twenty-seventh thing is
 to divide the product by the sixteenth number.
 The twenty-eighth thing is to add the remainder
 to the quotient. The twenty-ninth thing is to
 multiply the sum by the sixteenth number. The
 thirtieth thing is to divide the product by the
 sixteenth number. The thirty-first thing is to
 add the remainder to the quotient. The thirty-
 second thing is to multiply the sum by the
 sixteenth number. The thirty-third thing is to
 divide the product by the sixteenth number. The
 thirty-fourth thing is to add the remainder to
 the quotient. The thirty-fifth thing is to multiply
 the sum by the sixteenth number. The thirty-sixth
 thing is to divide the product by the sixteenth
 number. The thirty-seventh thing is to add the
 remainder to the quotient. The thirty-eighth
 thing is to multiply the sum by the sixteenth
 number. The thirty-ninth thing is to divide the
 product by the sixteenth number. The fortieth
 thing is to add the remainder to the quotient.
 The forty-first thing is to multiply the sum by
 the sixteenth number. The forty-second thing is
 to divide the product by the sixteenth number.
 The forty-third thing is to add the remainder to
 the quotient. The forty-fourth thing is to multiply
 the sum by the sixteenth number. The forty-fifth
 thing is to divide the product by the sixteenth
 number. The forty-sixth thing is to add the
 remainder to the quotient. The forty-seventh
 thing is to multiply the sum by the sixteenth
 number. The forty-eighth thing is to divide the
 product by the sixteenth number. The forty-ninth
 thing is to add the remainder to the quotient.
 The fiftieth thing is to multiply the sum by the
 sixteenth number. The fifty-first thing is to
 divide the product by the sixteenth number. The
 fifty-second thing is to add the remainder to the
 quotient. The fifty-third thing is to multiply the
 sum by the sixteenth number. The fifty-fourth
 thing is to divide the product by the sixteenth
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 remainder to the quotient. The fifty-sixth thing
 is to multiply the sum by the sixteenth number.
 The fifty-seventh thing is to divide the product
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 is to add the remainder to the quotient. The
 fifty-ninth thing is to multiply the sum by the
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 the quotient. The seventy-seventh thing is to
 multiply the sum by the sixteenth number. The
 seventy-eighth thing is to divide the product by
 the sixteenth number. The seventy-ninth thing
 is to add the remainder to the quotient. The
 eightieth thing is to multiply the sum by the
 sixteenth number. The eighty-first thing is to
 divide the product by the sixteenth number. The
 eighty-second thing is to add the remainder to
 the quotient. The eighty-third thing is to multiply
 the sum by the sixteenth number. The eighty-fourth
 thing is to divide the product by the sixteenth
 number. The eighty-fifth thing is to add the
 remainder to the quotient. The eighty-sixth thing
 is to multiply the sum by the sixteenth number.
 The eighty-seventh thing is to divide the product
 by the sixteenth number. The eighty-eighth thing
 is to add the remainder to the quotient. The
 eighty-ninth thing is to multiply the sum by the
 sixteenth number. The ninetieth thing is to
 divide the product by the sixteenth number. The
 ninety-first thing is to add the remainder to the
 quotient. The ninety-second thing is to multiply
 the sum by the sixteenth number. The ninety-third
 thing is to divide the product by the sixteenth
 number. The ninety-fourth thing is to add the
 remainder to the quotient. The ninety-fifth thing
 is to multiply the sum by the sixteenth number.
 The ninety-sixth thing is to divide the product
 by the sixteenth number. The ninety-seventh
 thing is to add the remainder to the quotient. The
 ninety-eighth thing is to multiply the sum by the
 sixteenth number. The ninety-ninth thing is to
 divide the product by the sixteenth number. The
 hundredth thing is to add the remainder to the
 quotient.



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AN ANNEXE TO
this Treatise of Purgatorie,
concerning the Distinction of
Sinne into Mortall and Veniall,
which is the maine Pillar of this
Pyrotechnie, and being pulled
downe, makes the whole
Fabrick to fall.



IF we consider aright what
Sinne is of its own nature,
as Saint *Iohn* describes it;
to wit, that all sinne what-
soever is a transgression
of the Law: or if we con-
sider, what is the proper
wages of sinne, of what-
soever sort it bee, as Saint
Paul cleares it, to wit, death: or if we consider
what is onely able to expiate, and doth purge vs
from all sinne, (name it as they will,) to wit,
Christs blood and death onely: Then surely any
such distinction of sinne into Mortall and Veniall
by nature, will quite vanish, and sinne of its owne
nature will bee acknowledged to bee mortall sole-

1 Iohn 3.4.

Rom. 6.23.

Galat. 3.10.

Hebr. 9.22.

1 Iohn 1.7.

ly; and to say *Peccatum*, and yet *Veniale* simply, and not *Mortale* properly, will be seene to be a vertuall contradiction; and we know that there is no composition of meere opposites, nor construction of mutuall destructiues.

Yea, out of their owne mouth to condemne them, how is sinne vniuocally distinguished by themselves into Veniall and Mortall, if the Veniall bee not sinne, and that properly: and if it bee sinne, (or *delictum*) then of necessitie it must bee as is said, *delictum*, as saith Saint *Iohn*; and the wages thereof, as the Lawe threatneth, is Gods curse; or as Saint *Paul* pronounceth, doome is death.

Galat. 3. 10.

Rom. 6. 23.

So that euery sinne is as a Viper: and there is no Viper, if wee respect the meere nature of the best of them, but shee killeth whom shee biteth: yet if one shall light on the hand of *Paul*, shee is shaken off into the fire without any harming: but not the lesse is shee to bee feared, and accounted deadly of her owne nature, although the Apostle be safe.

Actes 28.

Wherefore the distinction of sinne into Mortall and Veniall, ariseth not *Ex rebus ipsis*, sed *personis*. From whence it followes, That all finnes are damnable in all men, but not to all men; all deserving, but not all receiuing damnation: for to the reprobate no sinne is finally veniall, and to the elect no sinne is finally mortall. Notwithstanding that there is one sinne, which is simply, and vniuersally mortall, because it is not only punishable, but euer punished with eternall death, and

and is that sinne against the Holy Ghost; but is no wayes incident to the elect.

Therefore I call sinne mortall two wayes. First, by explication and generally; and to say a mortall sinne, is to shew the nature of all sinne. Secondly, by way of distinction and specially; and so to say a mortall sinne, is to designe that sinne against the Holy Ghost in particular: and which sinne Impenitencie doth follow *necessitate inevitabili*, as an inseparable consequent, where in all other finnes it is rather contingent: for as no sinne can bee forgiven without repentance; so this sinne excludes possibilitie of repentance: and therefore is irre-missible, and is called Mortall in an eminent degree, and neuer becomes veniall; not because God in his absolute power cannot forgive it, but because in his iust will hee hath decreed neuer to forgive it; the partie so sinning being euer obdured by his owne vniust action, and Gods iust desertion.

Hebr. 6.4.

And this is that which is spoken, *Matthew 12. 31.* and which Christs beloued Disciple vnderstands, saying, *There is a sinne vnto death, and a sinne not vnto death*: distinguishing so, not betweene some finnes mortall in nature, and some finnes veniall by nature: But betweene one sinne simply mortall in nature, and in necessary effect vnto all; and all other finnes simply mortall in nature also, but not in necessary effect vnto all: and therefore possibly and by repentance veniall through grace vnto the elect. Whereas the same finnes are iustly through want of repentance retained,

1 Iohn 5. 16.

retained, and becomes finally mortall to the obdured reprobate.

*Bell. lib. 1. de
purg. ca. 11.*

Neither is it to any purpose which *Bellarmino* alledgeth out of *James 1. 15.* that because concupiscence brings forth sinne; and sinne consummate brings forth death: therefore that concupiscence it selfe should not bring forth death, or be a mortall sinne, but veniall. Where in the contrary it is rather to bee reasoned; that Concupiscence being the euill Tree budding, or poysoned Spring flowing, it is the cause of all that which proceeds therefrom; to wit, both sinne consummate, and death inflicted; as from the seed both stalke and each eare comes.

And in the very regenerate, where no consent is thereto, as it is called sinne properly, and a rebellion against the Law of God, *Rom. 7. 20, 23.* so the fruit and merit thereof is affirmed to be death, *vers. 24.* and *Rom. 8. 2.* and consequently it is of nature mortall.

Math. 5.

*Bell. lib. 4. de
Penit. c. 13.*

Neither is it forbidden in the Law with that restriction of giuing consent thereto; but simply it is said, *Thou shalt not couet:* and therefore to lust or couet, although it proceed no further, (as Christ himselfe expounds that Precept) is a breach of the Lawe, and consequently merits death, and the curse. Neither may we (according to *Bellarmines* owne rule) restraine that which God hath set downe more amply.

And as for that out of *1 Corinth. 3.* where veniall sinne is destreined (saith *Bellarmino*) *Ex*

leuitate

leuitate materiae, wee may iustly say, it is *leuis probatio*: and whereas through wanting more solid stuffe; for proving their distinction, they haue their recourse then to stubble; they may fitly bee compared to that thrall'd people in the Egyptian bondage, who wanting long straw, were forced to gather short stubble to themselves, to make vp their taske, which they could not accomplish: and for building such stuffe, not vpon the foundation, but rather thereby euerting the foundation, they may feare a fearefull and consuming fire at last.

But heereunto wee will onely giue them but their owne answeres, and fully pay them with their owne coynes.

Bellarmino then testifies, that because by the Builders in that place, is vnderstood Doctors: therefore by the worke must bee vnderstood doctrine; and consequently by Hay and Stubble, (saith hee) is vnderstood curious and vnprofitable doctrine.

Bell. l. 1. de purg. c. 5.

Next he saith, That by the fire that burneth this combustible and light stuffe; Purgatory (wherein Venial finnes enter) cannot bee meant; because it purgeth not the worke, but altogether consumes the worke. This likewise is but Metaphorically then so called fire: but that of Purgatory is really, *En ignis Purgatorius qui uerum & realis est*, (saith *Bellarmino*) *non potest opera combuere, quia sunt actiones transientes, & ignis transierunt*.

And whereas the Ancients seeme to poynt at this Distinction, making mention of Mortall sins, any iudicious Reader will finde, that thereby they vnderstand *Peccata in astantia conscientiam*,

or such great and grosse finnes, as usually exclude penitentiall grace from the presumptuous Actour, by which onely our finnes become veniall.

Likewise seeing every sinne (name it as yee will, if yee graunt it once to bee sinne,) is mediately at least committed against an infinite object, who consequently requirerth iustly an infinite punishment: It followeth necessarily that the same is mortall, although it were but an idle word; which *Bellarmino* saith, were a foolish thing in man to breake friendship for such light offences, and can not bee vnderstood in God how it can deserue eternall punishment, although in the contrary Christ hath said, that euen of such account shall bee giuen at the day of Iudgement; at which time onely eternall punishment shall bee inflicted, and not a temporall, such as they allot to veniall finnes.

*Bell. lib. 1. de
Purg. c. 11.*

Wherefore it was requisite, that as our Saviour should haue our nature, that in it sinne might bee punished iustly: so this nature was to subsist in an infinite person, that by it sinne might bee conquered fully.

But when a sinner himselfe is to bee punished by God, according to the merit of his unpardoned offence, the Lord not hauing meanes to satisfie his Iustice on an infinite person, to make proportion betweene his Iustice, and mans sinne some way, hee chuseth an infinite time: because the person punished, is no wayes match with the partie offended: therefore this punishment is truly called *Pasion*, but not *Satisfactio*; whereas the infiniteness of Christs Nature in

in person, made his *Passion* to bee a sufficient *Satisfaction*.

From whence it followes that nothing can bee done by man, either actiuelly or passiuelly in this life, nor after the same; that can be reputed a condigne satisfaction to God for any one sinne whatsoever committed by vs; the guilt and whole punishment whereof is perfectly abrogated by Christ: the first being imputed to him, and the second inflicted vpon him: that so all who are engraft in him, may be freed from both; the merit of his blood, and fire of his spirit, and not any other Purgatorie effectuating that to vs.

Not, that by this overthrow of that distinction of sinne into mortall and veniall, (which at last among the Papists becomes also *veniall*) that we denie an inequality to be in finnes, and so consequently in their due punishments.

The inequality of sinne, or degrees thereof.

For first, wee hold finnes to bee vnequall in respect of the object against which we sinne; and so a sin against God is a greater sin, then a sin against man; and a sinne against the first Table, is greater then a sinne against the second Table; being compared in equall and paralell acts. Otherwise if we compare a sinne in the least part of a Commandement in the first Table, with a sinne in the greatest part of a Commandement in the Second Table, the latter is more hainous then the first.

Likewise, as a sinne against God is greater then a sinne against man, for the essentiall diuersitie of the object; so the sinne against one man may bee greater then a sinne against another, for the accidental diuersitie of the object; as in eminencie of place against a King, or propinquitie of blood, &

bond of nature against a Parent : for although all men naturally considered are alike and the same, yet civilly and politickly they are not.

Secondly, in respect of the matter wherein wee sinne, there is an inequality : so Murder is a greater sinne then Theft ; because life is more precious then goods. Likewise if we compare sins in the same matter, one may be greater then another, according to the extent or quantitatue measure : as to kill three, is a greater offence then to kill one, and to steale 100. pounds, is a greater theft then 10.

Thirdly, in respect of the manner how we offend, there is an inequality of sinning, and so a sinne of malice is greater then a sinne of infirmity : so is that of knowledge, greater then that of ignorance. As likewise finnes that consist only in immanent action or thought of the minde, are lesse then these that come to transient action being accomplished by the body ; every further addition making the sinne more intense in degree.

The inequality of punishment, or degrees thereof.

And as sins are vnequall, so are their punishments ; God in his distributue iustice, allotting severall portions of paine to the severall proportions of sinne.

The privative punishment, or *pœna damni*, in time & degree is alike to all ; *Depart from me &c.*

The positive or *pœna sensus*, is partly from an inward cause, which is the gnawing worrne of conscience, whose life is perpetuated in death ; or from an outward cause, which is such exquisite meanes whereby at last the whole man is afflicted, decreed by God in his wisdom, executed by his power, to demonstrate his iustice, and is ordinarily called the fire of Hell.

And

And as the outward paine of fire primarily inflicted on the body, doth worke effectually to afflict the soule; so doth the inward paine of the worme which is in the soule, worke effectually to afflict the body: that as they were brethren in euill, and participated in sinne, so they may bee coupled likewise, and pertake in torment.

And as the soule hath one estate in her selfe at death independant vpon the body by her seperation from it, and another in the body vpon her reuniting with it at the resurrection: so in the first she suffereth outward paine immediately, and in the second by the body mediately.

In all which, the punishment of all is equall in time, because in respect of duration, there is neither more nor lesse in that which is eternall, but the punishment is vnequall in degree, Gods iustice hauing a relatiue respect to mans sinne.

And so although we denie that any finnes are veniall by nature, yet we affirme some to be lesse then others, and in a lesse measure punished: and so the vniust slander of our Aduersaries, affirming that we make all finnes, and consequently all punishments equall, may easily hence appeare.

FINIS.

